



Cultural Attractions Development Based on *Putri Boki Dehegila* Legend at the Tourist Attractions fea of Morotai Island District

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Abstract. The wealth of nature and culture owned by the Morotai Island Government District is a tremendous asset to develop into a tourist attraction. However, at this point, those assets haven't been fully developed. Therefore, it is necessary to identify the problem to provide the right solution. It is a qualitative descriptive study. Data collection takes place through live interviews with indigenous stakeholders. Through data, selection obtained folklore of Putri Boki Dehegila Legend which was subsequently made the main data. In turn, data were analyzed using the theory of literary tourism. Analysis has it that the eleven tourist objects mentioned in the folklore of Putri Boki Dehegila Legend have yet to have cultural attractions. Putri Boki Dehegila Legend can be a literary source of cultural attractions. As for the development of cultural attractions, it can be done through the legendary folklore of Putri Boki Dehegila into performances, dances, or songs. In addition, other forms of development can be made by transforming the legendary folklore of Putri Boki Dehegila into a craft. Figures in the legends are viewed in the form of craft and made into icons. The transformation has the potential for developing cultural attractions as well as for developing creative economics.

Keywords: development · cultural attraction · legend · tourism · Morotai

1 Introduction

Indonesia has the largest number of ethnic groups in Southeast Asia [1]. This means that Indonesia has a diversity of traditional cultures (both tangible and intangible) which have tremendous potential to be a source of inspiration. The tangible culture includes regional clothing, traditional containers, weapons, and traditional houses. Meanwhile, intangible culture includes rhymes, folklore, dances, and traditional ceremonies. Both of them complement each other and become one unit.

Morotai has natural and cultural resources that strongly support the development of tourism in Indonesia. One of the natural resources that is very charming is the cluster of Islands that stretches along the Morotai Islands Regency. In fact, this group of Islands cannot be separated from the treasures of literature, especially the oral literature there, namely the Legend of Putri Boki Dehegila. The existence of this legend of Princess

Boki Dehegila enriches the existing culture. Natural resources, in the form of a group of Islands along Morotai, literary treasures in the form of the Legend of Putri Boki Dehegila, and diverse cultures are good assets in developing tourism in the Morotai Islands Regency. The problem now is that there are no cultural attractions capable of elevating the existence of tourism there.

Morotai was designated as one of the ten priority tourist destinations in Indonesia in 2016. The ten priority tourist destinations in Indonesia are Morotai (North Maluku), Lake Toba (North Sumatra), Tanjung Kelayang (Bangka Belitung), Tanjung Lesung (Banten), the Indonesian Archipelago Seribu (DKI Jaya), Borobudur (Central Java), Bromo-Tengger-Semeru (East Java), Mandalika (West Nusa Tenggara), Komodo (East Nusa Tenggara), and Wakatobi (Southeast Sulawesi). This determination makes Morotai need to prepare various efforts to achieve the targets set by the government. The government hopes that these ten priority tourist destinations will become the new Bali in the future.

Morotai has natural resources that are so charming that can support tourism there. This archipelago consists of twelve small Islands, namely Rube-Rube Island, Great Galo-Galo, Small Galo-Galo, Big Ngele-Ngele, Small Ngele-Ngele, Loleba, Dodola, Zum-Zum, Kolorai, Mitita, and Tabailenge. very exotic. Some of the relics of the tomb that are sacred by the local community are also the main attraction for the surrounding community as well as domestic and foreign tourists. The remains of these tombs will provide information about the background of the existence of a group of Islands in Morotai. In other words, there is still a connection between the existence of this group of Islands in Morotai and the sacred tombs that are there. In Morotai there is also a historical tour that is worth exploring. There are several historical relics of World War II left on one of the Islands in Morotai, such as the wreck of a warship, an armored, McArthur statue, statue of Teruo Nakamura [2]. Morotai is also associated with the history of spices that once triumphed there.

Another source of tourism potential is the presence of sacred tombs. The existence of this group of Islands and sacred tombs cannot be separated from the oral literature that developed in Morotai. The legend is known as the Legend of Princess Boki Dehegila. The legend of Princess Boki Dehegila tells of Princess Dei who will marry Prince Kapitan Sopi. The Princess asked Kapitan Sopi to move the Islands (a total of twelve) from the north to the south. This transfer must be completed in one night. In reality, only eleven could be moved. What was not moved was Tabailenge Island. The eleven Islands are Pulau Rube-Rube, Galo-Galo Besar, Galo-Galo Kecil, Ngele-Ngele Besar, Ngele-Ngele Kecil, Loleba, Dodola, Zum-Zum, Kolorai, and Mitita. One Island that could not be moved because time ran out was Tabailenge Island. The tombs in Morotai are related to this legend. These tombs are also an alternative destination for tourist visits.

This tourism potential has not been fully managed well. There are gaps to think about together. Cultural attractions are not yet available there. This paper will offer alternative cultural attractions as an effort to develop tourism in the Morotai Islands Regency. The development of this cultural attraction is based on the potential of local cultural treasures, namely the Legend of Putri Boki Dehegila.

It is time to develop this cultural attraction in Morotai. The form of tourism development, by developing cultural attractions, can be done with local cultural heritage-based

development in the form of folklore [3]. Myths and legends in the community that can be used as the basis for determining the development of tourist sites. Folklore can be used as a medium to inform and guide tourists to visit. In fact, folklore can also be used as a means to develop tourism through cultural attractions. The legend of Putri Boki Dehegila is used as an entry point for processing the wealth of folklore as a means of cultural attraction through a study of tourism literature. Based on this legend, the development of existing tourism potential will be designed. Support for development is needed in the form of facilities and infrastructure needed by visitors, such as; ease of transportation, accommodation, attractions, destination innovation, etc.

Folklore can be used as a medium to inform and guide tourists to visit. In fact, folklore can also be used as a means to develop tourism through cultural attractions. The legend of Putri Boki Dehegila is used as an entry point for processing the wealth of folklore as a means of cultural attraction through a study of tourism literature.

From the description above, we can see that there is a relationship between literature and tourism, namely the Legend of Putri Boki Dehegila and the development of tourism (with the development of cultural attractions first). In addition, many literary works are born from tourism inspiration, but not a few tourism objects become famous and visited by tourists because they are written in a literary work [4]. The contribution of literature in promoting tourism, directly or indirectly, has been going on for a long time and continues to be more evident in the last decade and a half. The contribution of literature in the development of Indonesian tourism can be seen in organizing literary festivals, publishing literary works with attractive backgrounds and eventually becoming a tourist destination, transferring vehicles through the transforming of literary works, as well as extracting myths, legends, or folklore to form new literary tourism clusters.

The term literary tourism as a nomenclature of the national tourism industry may not be so popular among the people of Indonesia. However, in practice, we have long known various literary tourist destinations [5]. Malin Kundang Stone on the coast of Air Manis Beach, Padang City, West Sumatra is a literary tourism destination that comes from the Legend of Malin Kundang. The Coban Rondo Waterfall tourist destination, located in Pujon District, Batu City, Malang Regency, East Java, is a literary tourism destination, based on the legends of Dewi Anjarwati and Raden Baron. The Bulus Jimbung pesugihan tour in Klaten, is based on the legend of Prince Jimbung. Likewise, the Mount Kemukus pesugihan tour in Sragen is based on the legend of the forbidden love between Prince Samudra and Dewi Purbo Ayu (Ontrowulan).

Efforts to optimize tourism visits are considered not to have fully utilized the language, literature, and cultural competencies of the local community. In fact, tourist visits are not only oriented towards the objects and locations visited, but also the language and cultural situation. Therefore, this study aims to find a form of developing cultural attractions originating from the Legend of Putri Boki Dehegila with a tourism literary approach. These efforts are expected to provide a solution to the absence of cultural attractions in this place and at the same time become an inspiration for the development of the creative economy.

Regarding Morotai, the following are some studies that have been carried out. [6] and [7] looked at Morotai from its tourism economic potential. [2] prepared a tourism design application for Morotai. A good effort was made by [8] by providing support for Morotai

tourism by offering E-Tourism there. With this E-Tourism offer, it will make it easier for visitors to obtain information about tourist attractions in Morotai Island Regency. [9] highlight the role of tourism in creating a dilemma between economic growth and the decline of mangrove forests. There has been no specific study on the use of folklore as a means of cultural attraction. Therefore, it is necessary to conduct a special study on cultural attractions based on folklore.

From the description and literature review that has been done, this paper will provide an alternative for developing cultural attractions in supporting tourism development in the Morotai Islands Regency. The development of this cultural attraction is based on the Legend of Princess Boki Dehegila.

2 Literature Review

Cultural attractions are one of the important components in attracting tourists to visit a tourist destination [10]. Cultural tourism attractions are the use of culture to be packaged into tourist attractions [11]. Meanwhile, the types of cultural attractions according to [12] include performing arts, fine arts, festivals, traditional food, history, nostalgic experiences, and other ways of life. The existence of cultural attractions allows tourists to be involved in these attractions and enjoy other service facilities at tourist destinations [13]. Tourism development can be said to be successful if it provides economic, social, and cultural benefits to the local community [14]. One indicator of success is the growth of the creative economy.

The study of literary tourism includes two related things. First, the study of tourism activities that makes literature in its various dimensions a tourism attraction. The limitation of literary tourism quoted as the intro to this article explains that 'literary tourism' occurs when 'literary writers or their works become so popular as evidenced by people being interested in visiting locations related to the writer (such as his birthplace, house, and grave) or interested in the things depicted in his work' [15]. The positivistic spirit is very dominant in this approach. Second, the study of literary works and activities related to tourism activities carried out by borrowing tourism as an auxiliary science. This is for example carried out on travelogue stories, tourism-themed poetry, literature, or myths that are used as tourism promotion tools or branding such as the folklore of Putri Mandalika which is the name of a resort in Lombok and also becomes the core of the Putri Nyale festival or ritual which is a tourist attraction.

Literary tourism is one type of cultural tourism related to places and events originating from the world of literature, both oral literature and written literature. Literary tourism occurs when the writer or his work becomes so popular that people are attracted to the location associated with the author (e.g., place of birth, home, graveyard) or featured in their writing (Watson: 2006).

The tourism literary approach can be carried out in four areas [4]. The four focus areas are thematic studies of literary tourism (tourism themes), studies of literary heritage and literary places that become tourist attractions (literary figures, literary places); study of literary activities such as festivals that are tourist attractions (literary events, activities); and (literary studies that are translated into other forms such as films and become tourism promotion advice (ecranisation). Literary tourism studies can also be a combination of the four possibilities.

The thematic study of tourism themes is carried out by selecting literary works, both oral and written, with tourism themes or containing elements of tourism objects. The repertoire of oral literature can be taken from folklore such as myths or legends. Meanwhile, written literature can take inspiration from poetry, short stories, novels, or dramas. The study of literary figure tourism, and the literary place is carried out by analyzing the literary figure and the exact places left or introduced by the writer through his work. The study of literary activities is carried out by examining a number of activities, festivals, or cultural arts that involve literature. The organization of these literary activities can have a positive impact on the tourism image of a place. Meanwhile, the study of the transformation of literary works and tourism promotion is focused on the contribution of a literary work that has been transferred to the popularity of a place as a tourist destination.

3 Methodology

The study uses a qualitative descriptive approach. There are two data in this study, primary data and secondary data. Primary data was obtained through a deep interview with a traditional indigenous chairman and leader of the Morotai society. The focus group discussion was brought to the audience by the district tourism service, non-governmental organizations, and those in the tourism industry to probe data from different perspectives. Secondary data are obtained through library studies and previous studies relating to tourist attractions in the Morotai Island District. The data gathered was then selected based on the need for research. From the results of the investigation came the main data of Putri Boki Dehegila Legend. Verification of the data through reinterview to obtain valid data according to Morotai public view. Data were analyzed, in turn, using the literary theory of tourism to answer research questions.

4 Results and Discussion

4.1 The Synopsis of Putri Boki Dehegila Legend

The king of Morotai had a beautiful daughter. Her name was Putri Dewi. People called her Putri Dei. She was not only beautiful but she was also virtuous, gentle, and kind to everyone. In social relations, she was friendly both to the nobleman and the commoner. Her beauty and nobility were well known even to neighboring lands.

Many Kings and princes from neighboring lands have heard of Putri Dei's beauty. They wanted to take her as a queen but the Putri refused their proposals. Her father, the King of Morotai, has finally decided to settle a contest. Whoever won the wrestling contest would be the husband of Putri Dei. Finally, a trusted king's guard named Kapitan Sopi, won the contest. The king kept his promise. He got his daughter married to Kapitan Sopi.

Before the wedding, Putri Dei asked Kapitan Sopi for a dowry. She requested Kapitan Sopi to move the Islands north of the kingdom to the front of the palace. The removal of Islands in the north to the south had to be completed overnight. The Islands that have to be moved are Rube Rube Island; Galo Galo Island; Bere Bere Island; Loleba Island;

Dodola Island; Zum Zum Island; Kolorai Island; Kokoya Island; Mitita Island; And the Tabailenge Islands.

Using his powers, Kapitan Sopi was able to move the Islands north to the front of the kingdom in one night. Putri Dei finally became queen after Kapitan Sopi was installed as the new king. Until now she was known as Boki Deigila, which finally turned into Boki Dehegila. Boki means “queen” in the local language, whereas Dehe from the word Dei is the name of the Putri, and Gila is the name of her husband, Kapitan Sopi.

4.2 Cultural Attraction Development Based Putri Boki Dehegila

The District Government of the Morotai Islands has been mapping some of the Islands mentioned in the Legend of Putri Boki Dehegila and then putting it in the Master Plan for the Tourism Development for the Morotai Island District. The master plan provides several components for general information on the subject of tourist destinations, tourist attractions, accessibility, tools and infrastructure, market aspects, investment, institutions and resources, regional layout, and existing issues. From this data, it is known that the absence of cultural attraction is one of the problems that must be addressed, and the Legend of Putri Boki Dehegilawas designed as a basic cultural attraction development.

The Islands are stated in the Legend of Putri Boki Dehegila are Islands with a stunning natural charm. Some of these have become tourist destinations. The row of Islands was originally in the northern region of Morotai. Putri Dei asked Kapitan Sopi to move those Islands to the south in one night as a dowry.

“Kapitan Sopi before you go may I ask something as our wedding dowry”.

“State your wish, Putri. I hope I can fulfil it,” answered Kapitan Sopi.

“But my request is outrageous, even unreasonable,” said Putri Dei.

“It’s okay, Putri. Tell me, may God grant me the strength to fulfil your wish. I promise to fulfil your wish with all my might,” answered Kapitan Sopi.

“As our wedding dowry, I ask that the sea in front of our house be adorned with Islands to the north. But remember, they have to be moved overnight!”, said Putri Dei firmly.

Here are the cultural attractions that can be done on the Islands listed in Putri Boki Dehegila Legend.

4.2.1 Galo Galo Island

The Island of Galo Galo is located in the Southern Morotai District about 8 miles from Daruba (RIPKA: 2011). The Island has a panoramic view of white sand beaches and undersea beauty of coral reefs and decorated fish. It is classified as a natural tourist destination with both Island and coastal attractions. Galo Galo Island has the meaning of puffer ball [16] because local fishermen describe the Island as being a puffer ball.

With the panoramic beauty of the white sand and the underwater beauty of coral reefs and ornamented fish make the Island unique and rare. This vast potential has not been developed, proven by the absence of cultural attractions and support facilities here. Therefore, a segment of the transfer of the Galo Galo Island from Northern Morotai to Southern Morotai found in the Legend of Putri Boki Dehegilacan be an inspiration for

the development cultural attraction through the transformation of literature from writing into staging.

4.2.2 Ngele Ngele Island

The Island of Ngele Ngele is in the Morotai District of the South West and about five miles from the port of Daruba. Tourists can enjoy white sand, the tropical sun, and the blue sea. It is ideal for diving as it can be found in various kinds of coral reefs, decorative fish, clams, starfish, and sea urchins.

The Island Ngele Ngele refers to the rope used for hanging fish. The word *Ngele Ngele* comes from a pseudo pronoun that means a string used to hang fish [16]. Fishermen who went fishing or netting in the seas around the Island produced considerable fish. They were bound or hung with certain cords to prevent the fish from decaying quickly. Simply put, the fisherman gave the Island its strip with a string used to tie the fish together.

According to an analysis of Morotai Island's Master Plan for Tourism Development, there have been no cultural attractions either major cultural attractions or supporters. Therefore, a segment of the transfer of the Galo Galo Island from Northern Morotai to Southern Morotai stated in the Legend of Putri Boki Dehegila can become a source of inspiration for cultural attractions development through a transformation of literature. Development can be made by performing props from the story text to the show.

4.2.3 Cape Dehegila

The waters of Cape Dehegila have a rich variety of marine resources. The ocean biota that has economical value lives in this place. The presence of coral reef ecosystems makes these waters a target for communities in fishing activities.

According to an analysis of Morotai Island's Master Plan for Tourism Development, there have been no cultural attractions either major cultural attractions or supporters. Hence, the potential development of Cape Dehegila attractions is a literary pilgrimage place. To this day the tomb of Putri Boki Dehegila remains well-preserved in the former Morotai Royal Palace. This Palace is in a Cape Dehegila and located around the Town of Daruba District of Morotai Island.

In addition to pilgrim Tours, another cultural attraction development is the transfer of literary texts into kriya. The figures in the legends were envisioned in sculpture. In the meantime, the wrestling competition segment in order to take Putri Boki Dehegila can be a cultural attraction of traditional sports.

The proposal and marriage themes contained in the Legendary of Putri Boki Dehegila can be an inspiration source for developing cultural attractions. The proposal procession and the Morotai customary marriage would be an interesting cultural attraction if it were dug up and developed. These traditional wedding attractions, it features several other cultural attractions such as bridal Morotai custom, wedding decorations, gastronomics, traditional rituals, traditional music and dance. A typical cultural item like the saloi in the story can also be used as a source of creative economic development as a typical Morotai souvenir.

4.2.4 Dodola Island

Dodola Island is in the Southern Morotai District and can be taken from Daruba Harbor for approximately 30 min. The beach character is smooth white sand and slopes. This white sand beach stretches for 10 miles. The coconut tree is a background of the beach so Dodola Island looks like a steaming isle. Meanwhile, the existence of Small Dodola Island which at low tide can be passable by foot adds to Dodola's appeal.

Dodola Island is called Palm Tree Climbing Island [16]. Naming the Island Dodola Island refers to the activity of people climbing coconut trees. Usually, coconut trees in the Island area grow aloft with their dangling leaves. So that the man who climbed the coconut tree became the name of an Island in the Morotai Island District.

Resorts, lodges, and tourist facilities have been provided on the Island. Unfortunately, the condition was left untreated and neglected. According to the analysis of Morotai Island's Master Plan for Tourism Development, there have been no cultural attractions either major cultural attractions or supporters. Thus, the development took place through the transformation of the literary text of Putri Boki Dehegila Legend was transformed into showmanship or dance.

4.2.5 Zum Zum Island

The naming of this Island Zum-zum Island is not known for certain. According to the informant whose job as a fisherman said that Zum-zum Island is an Island that contains a lot of mining and is surrounded by straits with many coral reefs and abundant fish habitat. The naming of the Island is a pseudonym. The meaning of the word zum-zum is not yet known with certainty. However, the people on this Island call it Zum-zum Island. A more focused and specific study is needed.

This historic Island is located 3 miles in front of Daruba City. Zum-zum is a small Island with a natural panorama of white sandy pebbled beaches. General Douglas McArthur, the leader of the allied forces for the Asia Pacific Region during World War II had lived on this Island. On this Island, there is a monument to General Mc Arthur as a sign that he had been on the Island. From the results of the analysis conducted by the Tourism Office of the Morotai Islands Regency, it is known that in this place there are no indications of cultural attractions, both main and supporting cultural attractions. Therefore, the Legend of Putri Boki Dehegila can be used as a source of inspiration for development through the transformation of literary works and pilgrimage tours of literary places.

4.2.6 Kolorai Island

The naming of this Island, Kolorai Island, is not known certain, to why the people on Morotai Island call it that. It's just that according to the fishermen who have stooped to this Island, people around them have named it Kolorai Island. Morotai speakers named this Island based on the people's habits when looking for fish or shellfish in the sea around the Island and stopped at the same time marking it with the name Kolorai Island. It needs a deeper study of ethnography, anthropology, or sociology related to the Islands in the region of the Morotai Islands [16], and it has a beautiful diving potential and included predestination.

Based on the analysis of the master plan for the development of tourism in the Morotai Island district, there are no cultural attractions, either main or supporting cultural attractions. Therefore, the segment of moving the Island of Kolorai from North Morotai to South Morotai contained in the Legend of Putri Boki Dehegila can be used as a source of inspiration for development through the transformation of literary works. Development can be done by transferring from story texts to performances.

4.2.7 Kokoya Island

Naming the Island, Kokaya, is a naming of an Island with a small hut or tent. The word *kokaya* means a small hut or tent. *Kokaya* is a word derived from the Morotai language. The use of the word *kokaya* to name the Island after the fishermen who had stopped the Island refers to a lodging place made of bamboo or wood. Of course, the hut was still very humble, and it was important to keep out of rain and heat while at sea. This reference became the name of the Island in the Morotai Islands Regency.

According to the analysis of Morotai Island's master plan for tourism development, there have been no cultural attractions either major cultural attractions or supporters. Therefore, the segment of the transfer of the Island of Kolorai from northern Morotai to Southern Morotai contained in the Legend of Putri Boki Dehegila can be an inspiration for development through a transformation of literature. Development can be done by transferring from story texts to performances.

4.2.8 Mitita Island

The naming of this Island, Mitita Island, is because around the Island, there are many corals that live so many marine biotas live and thrive in the coral environment on the coast. The word *mitita* means coral [16]. The name of the Island was given either by fishermen or by people who passed the Island with signs of being in the Island's environment. In other words, the name given by one of the Morotai ethnic groups to environmental vegetation and animals that live in the water, namely coral. Mitita Island is an Island rich in various types of fish, including oysters. Therefore, the use of the name Mitita as the name of the Island becomes relevant to the local wisdom of the people living around the Island because it represents the way of thinking of the coastal community of the Island.

Based on the analysis of Morotai Island's master plan for tourism development, there have been no cultural attractions either major cultural attractions or supporters. Therefore, the segment of moving Mitita Island from North Morotai to South Morotai contained in the Legend of Putri Boki Dehegila can be used as a source of inspiration for development through the transformation of literary works. Development can be done by transferring from story texts to performances.

4.2.9 Tabailenge Island

Naming the Island, Tabailenge Island, remains uncertain as to who gave it the name. Another name for Tabailenge Island, Bere-Pere. It is not yet known who gave such a name. Tabailenge Island is a small, oblong Island with splendid shade trees, such as pine or pine. The Bere-Pere Island is surrounded by a viscerally clear, watery strait along

with its rich marine life with a variety of protein sources that are useful to humans. This Island is worthy of a maritime tour.

Based on the analysis of the master plan for the development of tourism in the Morotai Island district, there are no cultural attractions, either main or supporting cultural attractions. Therefore, the segment of Kapitannya's failure to move Mitita Island from North Morotai to South Morotai contained in the Legend of Putri Boki Dehegila can be used as a source of inspiration for development through the transformation of literary works. Development can be done by transferring from story texts to performances.

5 Conclusion

The legend of Putri Boki Dehegila can be used as a basis for developing cultural attractions that are sourced from folklore. Developing cultural attractions can be done through the transfer of the text of the Legend of Putri Boki Dehegila into a staged performance, dance, or song. Literary place pilgrimage tours can also be used as another alternative because until now the tomb of Princess Boki Deigila or Dehegila is still well maintained in the former palace of the Morotai Kingdom. In addition, other forms of development that can be done are transforming literary texts into craft forms by making the main character of the legend an icon.

Proposals and marriages are interesting themes to inspire the development of cultural attractions. The procession of proposals and traditional Morotai weddings with their knick-knacks will become an interesting cultural attraction if explored and developed. The development of cultural attractions for proposals and weddings will include traditional Morotai wedding attire, wedding decorations, gastronomy, traditional rituals, music and dance, even on a wider scale making Tanjung Dehegila the setting for international weddings and honeymoons. Typical cultural objects such as Saloi in the story can also be used as a source of creative economic development as a typical souvenir of the Morotai Islands Regency.

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